

CHAPTER VI

EDUCATIONAL ADMINISTRATION AND LIBRARY MOVEMENT

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EDUCATIONAL ADMINISTRATION AND LIBRARY MOVEMENTA Brief Note on the Development of Education During Pre-Sayaji Rao III Period (Upto 1881):

Education before the commencement of the British rule in India was not considered as the responsibility of the State because in those days the State did not consider itself to be a welfare State. Education was the concern of only the Indian priestly class. The Pathshalas were attached to the temples, from where the Pandits used to impart education to a privileged small class of the society. They taught Sanskrit to the Hindus in their Pathshalas. Similarly, there were Maktabas attached to the Mosques where the Maulvis imparted education to the Muslims. Instruction on a mass-scale was totally absent. Female education on any Government scheme, under the circumstances, was out of the question. The fact that female education continued to be neglected even during the British rule for a long time is borne out from the Simon Commission Report. In short, the State of Education in India before the commencement of the British rule was highly deplorable and far from satisfactory.

When the East India Company started acquiring territories in various parts of India, it was found that both the Hindus and the Muslims were running their educational institutions linked with their religions. Therefore, the Company left the Indian system undisturbed and respected the endowments made by the Indian State rulers to the cause of education. In fact, in the beginning, the East India Company did not take much interest in education partly because of its own difficulties and partly because of its exclusive interest in trade. The Company remained indifferent towards the educational problem. However, some irregular and abortive efforts towards education in India were made by Warren Hastings and the Christian Missionaries. Since then, slowly and gradually the Company started taking interest in the development of education in the conquered Indian territories. It was noticed that in some of the States in India Western modern education was started by the English in the beginning of the 19th Century. Out of necessity for the British and also because of the contact of the Indians with the Europeans, particularly with the English, modern education had to be developed, though in a very restricted sense.

Among the Indian States, the Baroda State was a little late to come into the field of modern education. Even as late as 1870, it did nothing for the education of the people and did not maintain even a single educational institution. The most important reason was that the early Marathas rulers regarded the inhabitants of Gujarat as merely payers of tribute. Hence they did not think of establishing schools

for education. Kavi Dalpatram tried to persuade the Maharaja Khanderao (1856-1870) to open schools and libraries in the State, but he was not successful. ¹ However, there were about two hundred private 'elementary schools - 'Pandyaajini nishalo' - in the State, which taught reading, writing and arithmetic in a vague manner to about eight thousand students, while some of the town schools, which copied those existing in neighbouring territories, took their pupils a little, very little, further up the steps of learning. In the Cantonment at Baroda the British authorities established a small Anglo-Vernacular school.

In 1871, five schools were established at Baroda, out of which one was a High School and four were primary schools - two Marathi and two Gujarati. Shri Bhogilal Pranvallabhdas, the father of modern education in Saurashtra, was appointed as the Head Master (Principal) of the Baroda High School and Superintendent of all the schools in the State. ² These institutions made considerable progress in the field of education in the State.

After evaluating the progress of education, the Maharaja Malharrao instituted four Vedshalas for the encouragement of religious knowledge. He arranged, together with schools, for the studies of vyakaran, nyaya and logic. In the same year, a High School known as ³ Anglo-Vernacular was established at Petlad.

With the appointment of Sir Raja T. Madhavrao, as the Dewan of the State, some progress was made in the cause of education. The year 1875 was considered to be very important in the history of education in the Baroda State, because a Vernacular Education Department was formed under a special officer who was designated as Vidyadrikari. This department controlled 55 schools in 1875, 70 in 1876, 105 in 1877, 145 in 1878 and 180 in 1881. Shri Bhogilal Pranvallabhdas was appointed as the Director of Vernacular Education. Two girls' schools - one Gujarati and one Marathi - and one Urdu school for boys, were established. In 1875, in all, there were 9 Sanskrit, 3 Marathi, 3 Gujarati and 1 Urdu schools in the Baroda City. In 1876, an additional post of Educational Inspector was created and Shri Hargovindas⁴ Kantawala was appointed to that post. The Dewan thus started the process of modern education in the State.

Educational Administration:

The far-reaching progress in the development of education started when the Maharaja Sir Sayaji Rao III assumed his full powers in 1881. His reign is marked by overhauling of the administration and introducing changes and reforms in education. Though he himself was not highly educated, he well understood the importance of education. During the course of his reign, he visited many countries in Europe, America, Asia and Africa. During the first trip to Europe in May, 1887, he examined new customs, new civilizations and new people.

He was greatly impressed by their educational methods. He found that the people were fearless, bold and civilized owing to the sound development of education and administration. So immediately after coming back from abroad, he realised that "ignorance was the cause of poverty of Indians and education was the only remedy to eradicate it. He considered it as a remedy to uplift the people from ignorance and superstition. He believed that mass education alone could wake them up⁵ from lethargy and ignorance". He observed: "Education is all important to India. It is the lever - the only lever - by which this vast country can be extricated from the stationary condition in which it has remained through incalculable ages"⁶. He also observed: "It is the task of youth, which has had the benefit of education, to show the world what true democracy is. There will be a real democracy when every man, woman and child in a State is filled with an irrepressible desire to do everything possible to make that community better, stronger and freer. And this ideal cannot be achieved without educated people - educated not only in letters but educated in those deep, and moral truths, which are implied in the phrase - "the service of⁷
community".

Expansion of Primary Education:

Before the commencement of the minority period of the Maharaja Sayaji Rao III, the State had only one High School and four primary schools, established in 1871. Between 1871 and 1880 a little progress

was made in the development of modern education. In 1881, when the Maharaja assumed power, he was a convinced believer in mass education and in compulsory education for all. He concentrated on the expansion of primary education on a voluntary basis, as a preliminary step towards the introduction of compulsion. For that, first of all, he made several district tours and witnessed the rural picture himself. After evaluating the position, he made his announcement for the establishment of primary education in the State. As a result, in 1881, the number of primary schools increased to 180 with 7,465 pupils. In the same year, the Maharaja gave special attention to girls' education and to the education of Harijans, because these two had remained outside the scope of the programme of compulsory education.

Owing to his zeal to the cause of primary education, the number of primary schools increased. In 1891, after one decade of his reign, there were 558 primary schools in the State, the majority being situated in the towns and larger villages. The small villages were as yet unprovided with Government schools. Therefore, the Maharaja took the first practical step towards the foundation of a system of State-aided education in the villages. In 1891, he ordered that the school masters should become one of the village servants and that schools be provided in all those villages, which could collect sixteen children willing to attend. Accordingly, 632 new village schools were established, about twenty in each taluka. The school master was paid Rs.3 to Rs.5 a month by the Revenue Department as that department looked after the village services. Besides, he was also given

permission to receive fees either in cash or in kind from the parents of his pupils. Towards the cost of maintenance of these schools, a grant, varying in amount as per the examination results, was paid by the Department of Education.

After making some changes in the educational administration, the Maharaja ordered the appointment of an Education Commission to investigate both the progress already made and the nature of the problems awaiting solution. On the recommendations of the Commission, the local private schools in the villages were brought under the control of the Education Department. The salary of the village school master was increased to Rs. 6 a month by the State. In addition to this, the school master was permitted to get as much as he could from the villagers. A maximum grant of Rs. 20 was also paid to each school master as a reward for efficiency. Till 1891, most of these village schools (gramya shalas) were one-teacher schools, but in 1892 an assistant was given to all schools, which had fifty children.

In 1905, with the extension of Local Self-Government in the State, the control of these village schools was handed over to the Local Boards as an experiment. The main objective of the Maharaja behind it was the betterment of village education. After five years (1910), the Maharaja ordered the Education Commission to investigate into the progress of village education and its management. After the investigation, the Commission found that the Local Boards were unfit

to exercise control over the village schools. Hence, in 1910, the Maharaja withdrew their control and the village schools were again put under the control of the Education Department.

Introduction of Compulsory Primary Education

Under the Maharaja, the State of Baroda was the first in India to introduce compulsory primary education. Before that, there was no compulsion to attend school. Under a voluntary system, he found that the people were not taking any interest at all in taking education. So he thought of introducing a compulsory education system. The Baroda Gazetteer claims that, "long before the rest of India had done more than think of free and compulsory education of the people as something desirable, but hardly attainable, the Maharaja had introduced it into his dominions; and he has since witnessed its successful development in face of extraordinary difficulties". This idea had for some time been in his mind and, therefore, he appointed a Commission to consider the position. The Commission recommended that compulsory education may first be introduced only as an experiment. Immediately, he wrote to the Dewan, Shri Manibhai Jashbhai Desai, that, "we do not wish to be mere enthusiasts, doctrinaires or hobbyists, but rather the reverse. We are most willing to set our mistakes right. I must say that it will be a serious question whether the State will be able to afford much money. We are already spending almost as much as our income and this is not satisfactory. Knowing that we can afford to spend a few

thousands, without incurring serious responsibility, I direct that schools be supplied to all the villages of the Amreli Mahal".¹⁰

Characteristically, the Maharaja decided to make a partial experiment with the new scheme. For that, he ordered that it was to be introduced at first only in the town of Amreli and the villages in the taluka of which it was the headquarters. The cost of this modest beginning was estimated at Rs.32,000. The Maharaja thought that the cost, if education were compulsory all over the State, might be from Rs.12 to Rs.15 lakhs. But it should be done if it were possible. He, in a speech said, that, "I wish to keep myself perfectly free. I cannot determine a policy till I can definitely find out by experience whether the State can bear the burden of such an expensive plan of education. Nothing would be worse than to pledge what you cannot carry out. I have no hesitation in saying that we cannot do better than¹¹ educate all our subjects". He added that, "education is absolutely necessary for the realization of my ambition and wishes and for the success of my policy. The one important point that we must bear in mind is that educated people require a stronger and firmer government,¹² a want which I hope our successors will try to meet". From his speech, it can be understood that he was very clear about the importance of education for the better government and administration. It also shows his awareness that the success of his rule depends upon the intelligence of both his people and his officers. It also indicates that by providing better education to the people he wanted to awaken the people from their ignorance. He thought that the educated people could do better for the enhancement of the honour and glory of the State and of the nation in the world.

After long deliberations, in March, 1892, he ordered for the introduction of compulsory primary education on experimental basis in the town of Amreli (Saurashtra) and in nine villages of that taluka.¹³ In this way, the great scheme was introduced. The rules were framed for it. All the boys from the age group of 7 to 12 years, and the girls from the age group of 7 to 10 years, living within a mile of the school, were compelled to attend that school, unless they were privately taught, or had already passed the standard declared to be compulsory, or for several other reasons. In the beginning, he made compulsory education upto three standards and no punishment was given for the failure to attend school. He believed that the majority, if not all, of the parents should send their children to the school. In education, he ordered that religious and social prejudices were to be ignored. All castes and communities were to be provided with the means of education. In particular, the objection of the upholders of the Purdah system must be respected. He said that, "it is not necessary that they should send their girls to Government schools. All that they will be expected to do is to educate their girls and boys to the standard fixed by the government from time to time".¹⁴

In 1896, for a better educational administration, the post of Director of Vernacular Education was remodelled. The holder of this post was now called Vidyadhikari or Commissioner of Education. After some time, some diminution was made in this officer's powers. Accordingly, the control of village schools was handed over to the panchayats. But it was found after some time, that the panchayats

exercised this control badly and inefficiently, so on the recommendation of the Education Commission in 1910 it was handed back to the Department of Education.

In the meantime, the extension of compulsory primary education was proceeding. In 1901, at Aligarh, he spoke, "education is the basis of all reforms and it is the only way of salvation from our present condition".¹⁵ He also spoke, "educationally our people are now little better than beasts. Superstition, unthrift, the vast infant mortality, poverty, dirt - these were among the ills brought about by ignorance, and were stunting the moral and material advance of the country. In the train of education would follow a higher and purer life, the improvement of agriculture, the increase of wealth, and so (with an eye as usual on the community as a whole) the aggregate of social welfare would be increased".¹⁶ In the same year, he characterised education as "the key to all human progress and happiness".¹⁷ It appears from his speech that he was a convinced believer in universal education and compulsory education for all.

By 1904, the number of schools under the experiment in Amreli taluka rose to 52, with an attendance of 5,201 pupils in the compulsory standards and 939 in higher standards, so that there was a total of 6140 children in the Government schools, of whom 3,934 were boys. The scheme grew and on the whole prospered. Owing to his great success in the introduction of education at Amreli, he thought of introducing it in the whole State.

Before the compulsion had been applied to the whole State, the Maharaja spoke in 1903 at the Dayanand Aryurvedic College, Lahore, about his measure of success in the development of education, that, "I began with the most backward district, where people might be supposed not to understand the advantages of education. The experiment might have failed, but it has not failed. On the contrary the most sanguine expectations are being realised, and that notwithstanding the fact that a severe famine has broken out in the State. We have also to count with the purdah system. In spite of these and other disadvantages, the experiment has been an almost unqualified success. He also expressed his firm conviction that... all prosperity is based on the spread of education".¹⁸

In 1904, the Maharaja went to Allahabad. The hall where he was to deliver his speech was packed to overflowing. We are told that "age, learning, every race, creed and colour, and all professions were represented at the meeting. Old men tottering with the weight of years and busy professional men, who had never before attended a meeting were there to testify by their presence to the universal love and admiration his countrymen feel all over India for His Highness, as much on account of his enlightened and thoughtful patriotism as of his most beneficial and progressive measures of administration".¹⁹ He was received with a storm of applause, and, in the address presented to him, pointed reference was made to the introduction of compulsory education in the State. The fifteen years' (1892-1906) experience in Amreli taluka having proved that compulsory primary education was both

desirable and possible, an Act making it compulsory throughout the State was introduced and passed in 1906. 'Apastamba', said the deputation, 'lays down that in the realm none should suffer hunger, sickness, cold or heat, be it through want or intentionally. Some may regard this as an impossible ideal... We trust that when the measure of compulsory education - which lies at the root of all progress - which Your Highness has inaugurated in your territories comes to fruition, and teaches self-help and resourcefulness to your people, the ideal will no longer be regarded as impossible of attainment. Knowledge has always been looked upon in India as the highest possession and its conferment as a gift of the greatest value... The happiness of the subject being the sole end of good government, Your Highness has by providing for the education of all children in your dominions, laid the surest foundations for the attainment of that end".

By passing the Act of 1906, the Maharaja not only made education compulsory in the State but also made attendance compulsory in the school. The age limit which was fixed in 1892 was continued. Then, he gave the entire machinery of education to the Revenue Department. The list of children affected by the Act was drawn up in each village by the Patel and the school master each year, appeals against the inclusion of particular names went to the Vahivatdar of the taluka; and penalties under the Act were inflicted by the latter officer. In this way, compulsion was vigorously pursued in all parts of the State.

After the passing of the Act, progress in the development of primary education was remarkably increased, inspite of some difficulties. In 1909, during the visit of Lord Minto (1905-1910) to Baroda, the Maharaja dilated on his educational policy, in his Address. He declared that, "after all education is the most efficacious means of national progress, and in order to enlist the co-operation of large classes in the management of their own affairs and to widen the basis²¹ of representation, a wider spread of education is more necessary". This declaration was more significant in the context of the implementation of the famous Morely-Minto Reforms as these reforms clearly indicated that the progress of the nation depended upon the growth of education.

Owing to such measures and the liberal ideas of the Maharaja, primary education made rapid strides in the Baroda State. His concern for the quality of education can be known from one of his 'Huzur Orders' - No. 43, dated 17-11-1917 passed to the Department of Education. In it, he wrote that, "we should not be satisfied with the increase in all number of schools. The education imparted there should be carefully observed whether it is of low or high standard and the people are really educated. It is no matter if the number of schools is cut down. The people should know more and more the importance of education... and for this excellent purpose I want to spend more²² towards education". This clearly shows that the Maharaja was only interested that people should be imparted education and thereby should make their life progressive and should strengthen the status of the State.

In 1913, after evaluating the entire administrative machinery of the compulsory education, a change was made in its enforcement. Accordingly, the exaction of penalties was withdrawn from the Vahivatdar (Revenue Officer) and was entrusted to the Village Boards and the Municipalities.²³

The main objective of the Maharaja behind it was to make the operation of the Act successful, a matter for the local authorities rather than for the Revenue Department, and the innovation, on the whole, worked well. In order to induce the patels and talaties to take an active interest in the matter, five per cent of the fine recovered was paid to them as rewards for zeal in the discovery and punishment of offenders. The balance of the fines recovered was spent on the erection of school buildings and on giving clothes and other necessary assistance to poor children. Absence from school was punishable only when it amounted to two-thirds of the total number of working days in a month, the fine papers being prepared every month. This change was introduced in favour of the agricultural population. Then the attendance at school age of compulsion was changed to include the 14th year for boys, and the 12th year for girls, and the compulsory standard was raised to the fifth for both.

In 1916, a further change was made. In this year, a Committee investigated into the working of the Compulsory Education Act. It found that the figures of school attendance had not presented a true

pictures and actual achievement, and that several children, returned as in attendance at school year after year, never went beyond the first standard. Therefore, the minimum age was raised to seven complete and an improved method of statistics was introduced to check the record of attendance.

In 1906, when the Act was passed, the total number of schools were 1341 and the total number of pupils registered for education was 99,768. In 1915, the schools for boys and girls were separated and in some schools co-education or mixed education continued. In the same year, the total number of schools was raised to 3000. Out of them 2606 were boys' and 394 were girls' schools. The total number of pupils increased to 2,42,049. Out of these 1,47,647 were boys and 94,402 were girls. Since then the percentage of pupils showed an increase. But owing to the introduction of secondary, higher and technical education, a number of primary schools were upgraded to high schools and to other courses. The total primary schools by 1941-42 were 2353 - 2062 boys' and 291 girls' schools and the total pupils registered were 2,74,602 - 2,28,523 boys and 46,079 girls.²⁴ With the progress in education between 1891 and 1941, literacy among males increased from 10.89 to 32.08 per cent and that among females from 00.39 to 12.14 per cent. It can be said that the Maharaja's efforts for the development of primary education in the State succeeded to a considerable extent and, as we shall see later, that the spread of primary education created conditions for the development of high schools and higher education.

Female Education

The Baroda State took the lead in the promotion and spread of female education. Education had been the special love of the Maharaja's life. Female education was all the more necessary to bring about a social, cultural and economic transformation in the society.

So the Maharaja attached great importance to female education and constantly pleaded for it. This can be found in his efforts to educate his first wife Maharani Chimmabai I. But he could not give education to her, because the traditional authority of the elders in the family and the age-old customs, orthodox and conservative attitudes of his relatives came in his way. ²⁵ Maharani Chimmabai died on 7th May, 1885, so he married Gajarabai, soon named as Maharani Chimmabai II, on 28th December, 1885. For giving education to her, he persuaded his relatives and made special arrangements. He appointed tutors to teach her English, Hindi, Gujarati and Marathi.

A school was started where a girl could actually learn English, Geography, History and Mathematics along with sewing and painting. Miss Needham, an English woman, was appointed in-charge of the school and, in due course of time, this school attained the highest standards. This school soon became so popular that it could not cope with the increasing demand. So other schools had to be opened gradually all over the State.

In course of time, the Maharani came up to his expectations. After taking education, she made up her mind to work with her husband for giving education to the girls of the State. She urged and encouraged female education. She gave liberal financial help to such institutions as were engaged in the work of improving the position of women. She set apart two hundred rupees per month for scholarships and instituted an independent fund of one lakh rupees for providing scholarships to girls studying in the colleges. Then she became the President of four well-known female institutions, namely, (i) Maharani Chimmabai Mahila Pathshala; (ii) Maharani Chimmabai Stri-Udyogalaya; (iii) Maharani Chimmabai High School; and (iv) Maharani Chimmabai Maternity and Child Welfare League. In short, she actively helped her husband for the development of female education in the State.

The Maharaja emphasized much on the need for giving education to women, because he wanted to uplift the status of women in the society. He found that the position of women was very low in the society. They suffered much because of their ignorance, infant motherhood, infant widowhood, confinement to only house-hold work, recognition as the producers of progeny, particularly sons, the purdah system and the denial of education. He fought very hard against the attitude of denying education to them. Discussing the disadvantages of the denial of education to women, he said, "we deprive ourselves of half the potential force of the nation, deny to our children the advantage of having cultured mothers, and by stunting the facilities of the mother, affect injuriously the heredity of the race. We create moreover a gulf

of mental division in the home and put a powerful drag on progress by making the women a great conservative force that clings to everything old, however, outworn or irrational".²⁷ These ideas clearly indicate that he was deeply interested in introducing social reforms for the benefit of the women through the medium of education. He wanted to give a fair chance and an equal treatment to the females so that the age-old discrimination against them might be removed and the society could progress in a balanced way. It should be noted here that one of the early acts of his reign was the establishment of a Training College for Women Teachers, in 1882, at Baroda.²⁸ As such the cause of female education had been taken up by Sir Raja T. Madhavrao, through a very modest beginning of starting two girls' schools, one at Baroda and the other at Petlad.

Therefore, he concentrated on the development of female education. Immediately after assuming power, he increased the number of girls' schools from 2 to 8. The total attendance was raised to 504.²⁹ Even then the Maharaja was not happy about its slow progress. In 1885, he stressed the importance of female education in the memorandum in which he said, "I would particularly emphasise the importance of education of girls. It is the unremitting watchfulness and conciliatory supervision of intelligent and educated mothers which form powerful factors in giving the right tone to infant minds, and which are the best agents for the eradication of crooked ways. Women regulate the social life of people, and men and women rise or fall together. To fit the girls for their functions in our social life, I

would give my special attention to the opening of girls' schools".³⁰

In accordance with the wishes of the Maharaja, the policy of the Education Department was to open schools for girls in all places where a sufficient number of students was forthcoming. In cases, where a sufficient number of girl students was not forthcoming, girls under twelve years of age were admitted to the boys' schools. In all cases, inducements in the shape of special prizes and scholarships were given to encourage regular attendance. In the beginning, in spite of these facilities, the progress in female education was not satisfactory. But later on, slowly and gradually it improved. This can be said on the basis of the establishment of girls' schools and enrolment of girls in the schools. By 1921, the number of girls' schools throughout the State was 372 and the number of girls enrolled were 30,331. In addition, there were 31,598 girls attending in mixed schools, where³¹ boys and girls studied together. In 1927, for imparting higher education to girls, one High School was established with a roll of 438. In the same year, the number of girls in Primary Schools was³² approaching 70,000.

One difficulty experienced in accelerating the progress of female education was the shortage of female teachers. As such, before the commencement of compulsory female education, the Maharaja had already established a Training College for Women in 1882. But its administration and progress were very poor. Due to this, the Maharaja provided

with an exceptionally commodious building on the banks of the Sursagar lake on the outskirts of the city. In this college, all sorts of facilities, including scholarships, were provided to them. As a result, more and more women started coming to this college for training. In short, by giving training to women, the Maharaja was successful in providing women teachers to the girls' schools. This college is still giving training to women.

For the benefit of women, who could not attend the regular girls' schools, owing to pressure of home duties, a zanana class was conducted and the inmates were given instructions in elements of reading, writing, keeping accounts, drawing, music, needle work and embroidery at Baroda. In this way, the Maharaja made every possible effort for the cause of female education in the State.

Secondary Education for Women

After achieving success in the primary education scheme for the girls, the Maharaja turned his attention towards the development of higher education among them. He wanted to train his people and prepare them for the State administration through education. Before 1896, there were no arrangements made by which girls would receive secondary or higher education. In that year, two private English Classes were opened for them but owing to the lack of sufficient support, they were

soon closed. Again in 1906, some English classes were opened as a part of the Female Training College. In the following year, these became the Anglo-Vernacular School for girls, and ultimately, it developed into a High School affiliated to the University of Bombay for the University Entrance Examination. Speaking at the Third Annual Conference of the Hindu Club at Bombay in April 1910, the Maharaja emphasized that, "giving higher education to women did not mean that it should be done for the sake of passing the examination. The women should also be given education in Home Science. It would be futile if the women learnt making public speeches, but it would be worthwhile, if every talk was translated into action. He considered Chemistry as one of the Sciences necessary to be taught to women".³⁴ After his speech, some major changes were made for the cause of better higher education to women. In 1917, the High School was provided with a building of its own, and a separate staff, with an English lady as Principal. This institution later on, came to be known as the Maharani Girls' High School. Special arrangements were also made for their accommodation. After evaluating his success in this institution, he started English Classes in Vernacular Girls' Schools at Petlad, Visnagar and Patan.

Higher Education : The Baroda College

The third important achievement of the Maharaja in the cause of education was the provision of higher education. After achieving a

fruitful success in the development of primary and secondary education, he turned his attention towards the development of higher education. In order to achieve this objective, he first founded the Baroda College in 1882, with 33 students on the rolls. It was affiliated to the University of Bombay for the Previous Examination. The actual college was erected in 1887 at a cost of more than six lakh rupees. The style of architecture was early Hindu (Major Mant), and the design was prepared by R. F. Chisholm, Esq., F.R.I., B.A., then architect to the Madras Government, but afterwards employed by the State as its own architect.³⁵ Till this day, it is considered to be one of the finest structures of its kind in India. It is in the shape of "E", the Centre being formed by a domed hall, 60 feet square and 114 feet high.

In 1890, this college was recognised by the University of Bombay, for all courses of Arts and Science. In the beginning, its growth was not very rapid because in a decade (1882-1892) the figure had reached from 33 to 151 students only, and in another decade (1892-1902) to 206 only. Since then the strength of the students started increasing, though slowly. A big increase was noticed 315 in 1910, 550 in 1914,³⁶ and 627 in 1922.³⁷ Even then the Maharaja was not happy with its progress. So he made up his mind to give encouragement to the students by providing freeships, scholarships and by free education to the poor sections of the society. For that, a special budget was provided. The College was also provided with splendidly equipped libraries and laboratories, with botanical gardens and with excellent playing fields

and tennis courts. He also provided hostels for the students who were coming from the State and also from the various Indian States. Owing to these facilities, the strength of students in the College increased to 814 students in 1924. Out of them, 203 from the Baroda City, 225 from the rest of the State, 58 from various Indian States, 278 from Bombay Presidency and 50 students from elsewhere in India.

After sometime he evaluated the progress of both the courses of Arts and Science, and said that, "I believe I may safely state that the B.Sc. degree or a Science education would be of greater help to the development of technical education in this country and at the same time be just as useful, if not more, in practical life than simple B.A.s or the Arts Course, but unfortunately experience shows that the people who are to take advantage of these institutions are not willing to give up their well-trodden course of study for new directions".³⁸

He shared all enthusiasm for the development of scientific education in the State. Informing and liberalising the mind, he said to an assembly of doctors and medical students, that, "Science instead of being deficient has a real and considerable advantage. It has unbounded largeness and scope of vision. It is superior to all other forms of human effort in the certainty and permanency of its result and the universality of its benefits. It encourages and forms the scientific habit of mind, that great staff and guide to the journey of life".³⁹

Owing to his good efforts, the strength of students and the quality of education were improved. In 1934-35, the number of students was 1097 including 48 girl students, and 33 post-graduate students in the College. Out of 1097, 735 students were registered from the Baroda State i.e. 67%. In this way, he expanded the Baroda College into a full-fledged Arts and Science College, affiliated to the University of Bombay.

Maharaja Sayaji Rao University of Baroda

When the Baroda College was expanding, the idea of establishing a University at Baroda started engaging the attention of the Maharaja in the year 1909. Some schemes for it were prepared, but none of them materialised. Then in 1915, a Commission was appointed to investigate into the whole scheme again and to recommend the possibilities for the establishment of a University. The Commission expressed, for the first time, the need for a University in Baroda. But again the recommendations of the Commission were not put into practice owing to the financial and jurisdiction problems. Even then the Maharaja remained firm in his objectives. Therefore, in 1919, he appointed a three-member committee consisting of Principal Clarke, Professor Widgery and Shri N. K. Dixit to explore the possibilities of establishing a University in Baroda. An elaborate and accurate report was drawn up by this Committee which made a concrete proposal for the establishment of a University. Individual proposals and schemes for this purpose were

also submitted by Professor Sheshadri of the Benaras Hindu University and by Professor Widgery of the Baroda College. The Maharaja examined the suggestions and had an occasion to explain the purpose of education in the Convocation Address at the Benaras Hindu University. He explained that "the purpose of education was to fit men to play their parts on the stage of the world with efficiency. If they had no parts to play, efficiency, with which their education had endowed them, was likely to be atrophied i.e. useless".⁴⁰ He was not satisfied with what had been achieved in the field of education in the State. Therefore, after coming back from Benaras, he made up his mind to improve it. In 1926, he felt that revolutionary changes were necessary looking into⁴¹ their needs and the altered and rapidly altering times.

In 1926, the Baroda University Commission was appointed. It made out a strong case for the establishment of a Unitary Residential⁴² University at Baroda having the Faculties of Arts, Science, Technology, Agriculture, Economics, Commerce and Administration. Besides the faculties, the University was to have the Institute for Oriental Studies, the Institute for Gujarati Studies, the School of Fine Arts, the School of Nursing and the School of Domestic Science. Provision was also made for extension programmes, the Library Movement as a University extension movement and compulsory medical examination. But all his efforts were in vain. Hence the Baroda College remained affiliated to the University of Bombay, though his zeal for education continued.

In 1933, at Poona, he delivered a lecture in which he emphasised, "for the progress of the nation her people should be educated properly. Like food, knowledge is the necessity of man, because it inspired him to question and investigate into the matters which led him on the path of progress. Therefore, he insisted that education must be spread everywhere, even to the poorest sections of the society and to the remotest parts of his State. He held that education weakened suspicion, jealousy, partiality, and differences of opinion and led to the progress of the country".⁴³ In 1937, two years before his death, at the Calcutta Sanskrit College, where the title of "Bhupati Chakravarty" was conferred upon him, he affirmed that "Education has been the rock on which I have sought to build and there could be no greater happiness or reward for me than to know that such efforts have brought them material benefits".⁴⁴ In this way, throughout his life, he zealously and devotedly worked for the development of education in the State.

Though, he died in 1939, his idea for the establishment of a University at Baroda was not given up. It was again taken up by his grand-son, Sir Pratapsinh Rao Gaekwad who was the ruler of Baroda State. In 1947, a Commission under the Presidentship of Shri K.M. Munshi was appointed to consider the question of the establishment of a University at Baroda. The Commission submitted its report in 1948 and recommended the establishment of a teaching and residential University of Baroda. The Commission also recommended that the Government should give a block grant of Rs.25 lakhs annually to the

University for five years. The Government of Baroda headed by Dr. Jivraj Mehta in its order No. (R) 169-39, dated 21st February, 1949,⁴⁵ passed the Baroda University Act. After the merger of the State, the jurisdiction of the University was restricted to the area within a radius of ten miles from the University. The University started working on 30th April, 1949, and Shrimati Hansaben Mehta was the first Vice-Chancellor. This University was rightly and justly named The Maharaja Sayaji Rao University which is popularly known as "The M.S. University of Baroda". It has since made remarkable progress in the field of education. Thus, the cherished dream of the Maharaja Sir Sayaji Rao III of establishing a University was fulfilled by his grand-son, the Maharaja Pratapsinh Rao Gaekwad.

The Kalabhavan : The Home of Art

The foundation of Kalabhavan was the most important achievement of the Maharaja in the field of technical education. He got this idea after visiting a number of foreign countries. During the course of his foreign travels, he visited some of the important European technical centres. After coming back from Europe, he said, in 1918, at Nasik that, "travel in foreign countries is one of the chief sources of knowledge".⁴⁶ He, at the Benaras Hindu University, also reiterated his conception of foreign travel and said that, "it is most important that we should encourage our people to travel abroad, to make themselves acquainted with other lands, races, cultures and technical

developments".⁴⁷ By saying that, he wanted to build the State on modern lines in the field of technology.

As early as 1886, the Maharaja had the idea of founding a school of technical instruction. He had tried to put his ideas into practice. This he expressed in his Huzur orders, "that education should no doubt be given in all subjects, but... technical subjects like agriculture, commerce and industry should follow next to primary education. Such technical instruction should preferably be in the vernacular, as, otherwise, it would not permeate and take root in the State. The public are prone generally to move on the trodden paths of education, and we see the students flocking to the hackneyed Arts course in colleges and showing reluctance for scientific subjects".⁴⁸ He also said in Huzur Orders, that "education abroad is an important item... Students should be sent to foreign countries to learn technical subjects, as such an education will pave the way for the opening up of new industries in this country".⁴⁹

In order to establish a technical institution at Baroda, he appointed a Committee to consider the ways and means in 1886. The Committee recommended the foundation of a technical institution.

Shri Tribhuvandas Kalyandas Gajjar (1863-1920), who belonged to the Suthar (Carpenter) caste, also made an attempt for the foundation of a technical school at Baroda. After getting a master's degree in

Chemistry and Physics, he joined the Baroda College as Professor of Chemistry in 1886. Immediately after knowing the zeal of the Maharaja for the cause of education, he made up his mind for the development of scientific education in the State. So, he urged the Maharaja to set up a Polytechnic School, with a sound reasoning that this would pave the way towards self-reliance and economic development. The Maharaja agreed to the proposal and gave free hand to Shri Gajjar to try out these ideas. The young Scientist studied the German language and soon familiarised himself with the latest syllabuses prevailing in Europe at that time. He came out with a monograph, "Note on the Development of National System of Education for the Baroda State 1888". In it he made a strong case for a comprehensive technical educational system ranging from the primary school to the technical University. Shri Gajjar sent his monograph to Sir Remond West, Vice-Chancellor of the Bombay University, for his comments. The Englishman made his observations and wrote him back: "I have not yet had the pleasure of reading anything on the subject, within the same compass, more sound, suggestive, and symmetrical. If you ever induce His Highness the Gaekwar to accept your principles and to get them worked out on an adequate scale by men of strong character as well as larger attainments, you may confer inestimable blessings on your countrymen, and make Baroda the intellectual capital of India".

With the Maharaja's moral and financial support, Shri Gajjar made preliminary preparations to build the 'Kalabhavan' or 'Home of Art'. It was formally inaugurated in April, 1890, for technical education,

and lodged in a building which is perhaps the most graceful and pleasing of all the public buildings in Baroda. This building was designed by Mr. A. H. Coyle in Hindu Saracenic style with Gothic fillings.⁵¹ This building is now known as the Faculty of Technology and Engineering of the Maharaja Sayajirao University of Baroda.

In 1890, immediately after the foundation of Kalabhavan, Shri Gajjar was appointed as its Principal. After taking over the charge, he planned the developmental activities including the appointment of the faculty members. Then the Kalabhavan was divided into seven schools:

- (i) School of Art, Teaching Drawing, Modelling, and Sculpture;
- (ii) School of Architecture;
- (iii) School of Mechanical Technology;
- (iv) School of Chemical Technology;
- (v) School of Pedagogy;
- (vi) School of Agriculture; and
- (vii) Practical School.⁵²

This institution attracted a large number of students particularly from the surrounding villages. First of all, it offered short-term certificate courses and, later on, three-year diploma courses. Then the question of language came up. Both the Maharaja and Shri Gajjar believed that it would be more advantageous to impart technical education in the Gujarati and Marathi languages. Shri Gajjar

wrote in 1896 that, whereas in Europe Latin had long been replaced by modern European languages, in India English had been artificially imposed by its ruler. He further added that, "it is a truth now universally recognized that unless knowledge is accessible in the mother tongue, large masses would be absolutely debarred from sharing⁵³ the economic and intellectual opportunities". This belief was based on the consideration that a large number of students from the surrounding areas were to be encouraged to join the Kalabhavan, and they could not be expected to be proficient in English.

For giving technical education in the vernacular languages, Shri Gajjar requested the Maharaja for a grant for the translation project. The Maharaja accepted this project and gave him a liberal grant. Accordingly, he got a large number of books translated from the English and the German works. In 1894, Shri Gajjar also started a⁵⁴ research journal called 'Rang Rahasya'. He also opened District Industrial Schools in several villages for extending the benefit to the rural people.

The Kalabhavan was a product of Shri Gajjar's own creative initiative and the Maharaja's moral and material support. He wrote⁵⁵ that, "I had to work round the clock, but I loved my work". Due to his successful efforts, he was able to put the Baroda State in the annals of the technical education in India.

In the meantime, a sad event took place between the high officials and Shri Gajjar regarding the curtailment for purchasing laboratory equipments, salary, etc. In April, 1894, a clerk in the accounts department, warned him that the "charges (expenditure of technical equipments) are out of proportion to the quality and quantity of the work, and certainly require pruning. The budget was⁵⁶ harshly curtailed and every item, upto a pin, were checked". The salaries of other officials rose at a speed, whereas his salary continued to be the same. Even though Shri Gajjar did not mind this type of behaviour of the clerk much, the bureaucratic intransigence was too much for him to bear. After this event, he said, with frustration, that "this educational institution, which I had nurtured with my life and blood, was being crushed under the foot of the unscrupulous⁵⁷ officers". He also said, that, "the professor was a man of simple⁵⁸ habits but high self-respect". Because of this event, Shri Gajjar resigned from his job on 12th July, 1896, and joined the Wilson College, Bombay. When this event occurred, the Maharaja was busy with his other engagements and the State was economically backward, so he did not persuade Shri Gajjar to withdraw his resignation. By this time the institution had carved out a niche for itself, accruing at the same time benefits to the society at large.

However, this work shows how a series of purposeful and integrated steps laid the foundation of the Kalabhavan and how it paved the way for the social and economic transformation. Due to Shri Gajjar's efforts and the Maharaja's keen interest, the Kalabhavan today stands tall and proud in the academic world.

After its foundation, it slowly and gradually began classes for drawing, carpentry, dyeing and mechanical engineering. It was later on furnished with a library, laboratories, chemical and physical work-shops and a dye-house. Then three branch institutions were opened at Kathor, Petlad and Patan. In 1897, a weaving class was added to the facilities provided. After that the Maharaja found and confessed that his attempts had ended in comparative failure, because to impart knowledge in these subjects in the vernaculars required independent thought and deep study, of which 'our people are incapable', with the result that it became compulsory to adopt English as the medium. The Kalabhavan and the branches founded in various parts of the State languished for want of pupils. Speaking at the opening of the Industrial Exhibition at Ahmedabad in December, 1902, the Maharaja said that, "the response among the people was so faint that after a time the institution had to be contracted within narrower bounds. Until the means of the people and the material wealth of the country expand, there can be but little demand for the work which such institutes turn out. So far the Kalabhavan had done but little beyond providing skilled dyers for Bombay Mills, and until the people co-operate more earnestly, its utility will not be recognised. Once more, it is the prevailing ignorance which hampers every movement to help the people. They are sunk in a fatalistic apathy and do not care to learn how to help themselves".

So discouraging was the response that, after a critical report by Professor Alfred Hay, an expert from the Indian Science Institute of

Bangalore, in 1921, the Maharaja was inclined to close the Kalabhavan institution, as incapable of fulfilling the functions for which it was intended. In short, the Maharaja was very upset about its growth. But his policy was to give better facilities to the people almost in all fields, therefore, in the end, he decided to reorganise it rather than to shut it down. Consequently the school was thoroughly reorganised in 1924, involving revision of the existing training courses, the introduction of new ones, increase of staff, purchase of fresh machinery, etc. For that the Maharaja provided Rs.1,30,000 a year. The modern trend started reflecting in the school. As a result of its reorganisation, the strength of the students started increasing. In 1925, the total number of students was 404. Out of them 207 were from the Baroda State. Of these, 124 were studying in the Mechanical Engineering, 81 in the Civil Engineering, 72 in Art, 59 in Textile manufacturing, 46 in Dyeing, Bleaching and Calico-printing and 22 in Commerce.⁶¹ Since then more and more incentives were given to the students for its growth. A number of new courses were included in the study and a good staff was provided. Consequently, it continued to make considerable progress. On 30th April, 1949, this institution was converted into the Faculty of Technology and Engineering.

Training Colleges

After providing educational facilities to the people, the Maharaja thought of qualitative improvement of education by opening

teachers' training colleges. Therefore, he established the first training college for women in 1882. Thereafter, the teachers' training school for males was started in 1885, but closed down after thirteen years (1898), as there was a small demand for trained teachers for the limited number of schools then existing. But with the introduction of free and compulsory education the demand for trained teachers increased. Therefore, in 1905, it was reopened with the status of a college, and was placed under the general supervision of the Principal of the Kalabhavan. The Government sanctioned 200 scholarships each of Rs.7 per month to enable 200 trainees every year. The introduction of compulsory education led to a great demand for trained primary teachers, so in 1908, the Training College was separated from the Kalabhavan and was put directly under the Education Department and was reorganised. Its curriculum was altered from two to three years, its staff was enlarged, arrangement for accommodation was made for 250 students each year, and Mr. N. K. Dikshit, the educational commissioner, who had two years' training in pedagogy in England, was appointed as Principal of the College. Owing to these changes, by the end of the year 1912, there were 375 students of whom 202 were in first year. Later on, this number was found to be insufficient to meet the steadily increasing demand. Therefore, in December 1913, a second Training College was opened in Baroda. In order to apportion the work to the two Training Colleges, it was further decided in December 1914 to entrust the training of all the first year students to the new Training College, and that of the second and third year students to the old College. To carry out this arrangement, the four classes of the first year were transferred, along with a part of their staff, to

the new training college. After doing this, the Maharaja thought for the establishment of such colleges in other parts of the State. Accordingly, in June 1915, the Government ordered the transfer of the new Training College to Patan, limiting its work to the first year students from Kadi and Amreli Districts. The first year teachers coming from Baroda and Navsari Districts had to be readmitted to the old Training College. Later, in 1918, Training Classes for the first year course were opened at Baroda, Navsari, Patan and Amreli; the College at Baroda continuing to train the second and third year teachers. This arrangement resulted into its good progress. At the end of the year 1921-22 there were 449 male and 84 female teachers under training.⁶² The total number of trained teachers in the State was 1895⁶³ of which as many as 835 were fully qualified.

In 1923, all these three institutions were closed down due to the financial constraints which also led to the retrenchment in the staff. In the same year the number of admissions to the original Training College was reduced. As a result the strength of students was reduced. In 1925, the total students were 188. During this, an interesting feature which we notice was the presence of ten 'antyaja' students for whom a special provision was made. They mixed with the others on terms of equality. The main objective of the Maharaja behind it was that these students, after completing their training, can help by giving instruction to their classes in the antyaja schools. Another interesting feature was the establishment of the two "practising schools" attached to the Training College, in which the students were getting

experience in the art of teaching children. Then the Maharaja provided more and more facilities to them for their progress. This novel idea of the Maharaja resulted in the progress of the education in the State.

Education for the Backward Classes : "Antyajas"

The Maharaja, from early years, set to work to ameliorate the social status and raise the standard of living of the depressed classes - Untouchables - Backwards - Antyajas. In fact, the system of untouchability which existed in India during ancient times has continued to exist even in modern times. The Maharaja found that it was an extremely difficult task to uplift these classes and to give them even ordinary rights, owing to the caste consciousness and rigidity in the society. He was very much upset after observing their conditions. So he decided to improve their condition and status not only by introducing social reforms but also by giving education. He was the first amongst the Indian Princes and the Social reformers to take up the question of untouchability on a very wide scale. He put his ideas into practice by breaking the barriers of prejudice of the Hindus against them and by eradicating the belief of pollution with their touch. First of all, he took special measures to spread education not only among the backward classes, (Kolis, Bhils, etc.) but also among the very low caste - Antyajas such as Dheds, Chamars, Khalpas, Bhangis, etc. In 1883, he established special schools for

them and supplied them with books, slates and other requisites. But one point to be noted here is that for the Antyaja schools in the State, no Hindu co-operated with him by serving as a teacher in a school. It indicates that there was a tremendous prejudice between the higher and the lower caste Hindu people. Only 'Muslims and Aryas came forward' and worked as teachers in their schools. The attendance of the students in the schools was very poor. The Maharaja was not very happy about it. So he himself visited their homes and persuaded them to take education. During the course of his visits, he found that owing to their poor condition, they were not able to send their children for education. He also found that in some families the parents, who were physically not able to work, depended upon their children for their livelihood. After getting this first-hand information, he opened four Boarding Schools at Baroda, Patan, Navsari and Amreli in 1891-92. Then free education, with boarding, lodging and clothing facilities was provided to them. One hundred students were kept in each of these schools. Scholarships were also provided to them. Consequently, many antyaja children started coming to these schools. Besides, the Government supplied books free of charge to these students, gave scholarships of the aggregate value of Rs.122 per month to antyaja children studying in primary schools and 10 scholarships of the aggregate value of Rs.54 per month were awarded to antyaja students in secondary schools. In the Training College at Baroda, the untouchables were for the first time admitted in 1909. After that he evaluated the progress of Boarding Schools and found it satisfactory. In this way, the Maharaja made sincere efforts to improve the lot of the Antyajas and other backward classes.

Apart from this measure, legislation was adopted by the Baroda State to remove the social disabilities of these classes. All the Government temples and public wells were thrown open for the Harijans under the 'Social Disabilities Removal Act of 1939'. It would be appropriate to note here that the Baroda State had deputed members of the depressed class students abroad for higher studies at the expense of the State and the late Dr. B. R. Ambedkar, was one of them to be sent in 1913 to America. There he got his Ph.D. Degree in Law. He served the Baroda State for some time. He devoted his life for the uplift of the depressed classes. He was the first Harijan member to be nominated to the Baroda State Legislative Council. ⁶⁵ Being an expert in the field of law, he was nominated on the Committee to frame the constitution of the country. Therefore, he is considered as one of the architects of the Constitution of India which came into force from 26th January, 1950.

After achieving this success, the Maharaja turned his attention to education for the Garodas. The Garodas were the priests of the antyajias. So, in August, 1913, he founded a Garoda Pathashala to train the Garodas in the proper performance of the religious rites and ceremonies. In this institution, Sanskrit, along with other subjects of the curriculum, was taught to the sons of the Garodas. It was later found that the progress of this Pathashala was not satisfactory and, therefore, it was closed in 1921, in accordance with the recommendation of a Departmental Committee. But the Maharaja continued his efforts for the re-establishment of this institution which bore fruit

and a new scheme was substituted. Accordingly, 20 Garodas students were admitted to the four antyaja Boarding Schools and there they were instructed in the rituals by the superintendents. Other backward people, such as the Vaghers of Okhamandal, the Kolis, the hill tribes or aboriginal races such as Nayakda, Chodhra and others generally known as Dhankas, and the Bhils also received educational facilities in the Boarding schools. For Dhankas, he made special arrangement for their education by opening a Boarding School at Songadh for the boys of the Kaliparaj (the forest tribes) community.

The second boarding school in the Baroda City area was opened on 11th December, 1925. It was named 'Arya⁶⁶ Kumar Ashram'⁶⁷. On this occasion, he said, "for India to be a nation", and, "for the progressive development of society and of the country, it is necessary that a social and national consciousness be created among the people. Therefore, friendly and sympathetic relations must be created between the various castes and communities. Those that are backward must be brought to the same level as the more advanced, and the responsibility⁶⁸ for doing this rests on the latter". His main objective behind it was that the people should learn about forgetting caste consciousness, and work together for mutual benefits. He also said, "India is not a nation, and cannot be made into a nation while split up into religions⁶⁹ and castes as it still is".

In short, by giving education to the backward people and enabling them to come at par with other castes and by creating awareness among

the people, he was able to establish social harmony among the people of the Baroda State, which also contributed in maintaining peace in the State.

Library Movement

One of the significant features, besides the educational reforms of the Maharaja, was the Library Movement. When he came to power, there was no facility of the library. His predecessors did not take interest in it. The idea of starting a library movement came to his mind when he introduced compulsory primary education in the State. He thought that for the strengthening and betterment of education, library facilities must be given by providing necessary books. Then people should be acquainted to read other books for the development of their personality. He thought if the people were satisfied with their own humble way of living, if they wanted no more than the food they ate and the clothes they put on, he must create in them a divine discontent, a striving for higher things, a desire to know what their own great men said in the past and how they worked for the national interests and what the foreign nations had contributed to the knowledge and culture of the world. He said to a Gujarati literary society, that "no more ennobling a thing than the reading of good books; it leads men along flowery pathways towards earnest and pure lives. I am doing what I can to educate my people to the stage where they can read and appreciate great thoughts of the present and of the

past, and the result so far has been very gratifying. But I would do more. I would bring to the poor man or woman, the ordinary man of the bazaar, to the common people everywhere, this wealth of literature, now only known to the educated".⁷⁰ He wanted to do a lot for the benefit of the people by providing good library facilities.

The Maharaja knew that once his people learnt to read and write, the thirst for knowledge would lead them on to wider pastures. He also felt the need for encouraging the reading habit among the literate and educated. He, therefore, established circulating libraries in the State. He also started mobile libraries for far-flung villages. He provided library facilities even to the remotest parts of his State, in the forms of library rooms, free aided book banks and special libraries for the women folk of rural areas. He also introduced some special libraries for children by providing picture books.

Prior to the library movement, the first man to strive for free public libraries was Shri Motibhai Amin. He started "mitra-mandal" (friend circle) for the formation of local libraries and reading rooms. In order to orient students to read books and also to start reading rooms and libraries in villages, he approached the students of the Male Training College at Baroda and explained to them that if they agreed to send him Rs. 10 or Rs.15, he would arrange to send them books and newspapers of the value of Rs. 20 or Rs.30. In short, he gave an incentive to the students by giving a 50 per cent concession.

First of all, he started libraries in fifty villages of the Baroda State, the results of which were encouraging. In this way, in 1906, the activity of Mitra Mandal Pustakalaya for opening free public libraries began. The other important steps which he took for inspiring the students to read was the scheme of examination, "Shista Vachan" (selected readings). Then he started "Kumar Mandal" where the teachers used to read instructive books on Sunday to the young men. In 1924, he framed the Pustakalaya Sahayak Sahakari Mandal. His main objective behind it was to buy and supply books and help libraries in their management. He also organised Pustakalaya Parishad at Patan for the development of libraries. In appreciation of his services for the cause of library development, the title of "Granthalaya Udyama Pitamaha" was bestowed upon him at the All India Library Session held⁷¹ at Madras in 1933. In short, whatever he did for the development of the libraries, he did it privately. The efforts which he made were good, but they were not fully successful.

The ideas of Shri Amin were carried further by the Maharaja. He used them as a source of guidance for the library movement. Between April, 1905, and November, 1906, he visited England, France, Switzerland, America and Italy. During the course of his visits, he was highly impressed by their educational pattern and library organisation. So immediately after returning from abroad, in order to strengthen public instruction, a Library Movement was launched in 1907.

First of all, he provided library rooms, free aided book banks and special library facilities for the people of the rural areas. Then circulating libraries were provided in the Talukas and Peta-Mahals of the State with a view to giving an opportunity to the people in towns and villages for reading books, newspapers, articles, magazines, etc.⁷² After one year he evaluated its progress. He found that the people were still not taking much interest in reading books. So he continued his efforts for its development.

The idea of the library movement took the final shape when the Maharaja visited America, where the library system was in advance of that in other countries. Compared to his earlier trip to America, this trip was considered to be much more important from the library-movement point of view, because, during this time, he decided not only to gather information on its development in the State, but to give an assignment to an expert for its better development. After coming back from his trip, he founded the Library Department in 1910. In order to develop this department, Dr. William A. Borden, an American expert, was appointed as an organiser and director and Shri Motilal, Amin, a very experienced person, as his assistant. A contemporary newspaper, the World, applauded his discernment on 2nd August, 1910, in the following words: 'The Gaekwar of Baroda, "has appointed an American, Dr. William Borden of Yale University, to take charge of the Chair of libraries, which he intends to establish in his principality. The appointment not only testifies to the ability of Dr. Borden, but it is a distinct compliment to the library system which has been developed

in the universities of America, and inversely it implies that the university library system in this country is antiquated and unpractical. And this is not far from the fact. The Gaekwar, himself an Oxford man (which was of course a figment of the kindly imagination) has probably had experience of the miserable lack of method..."⁷³

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Dr. Borden stayed for three years in the State. During his three-year tenure of office, he founded the Central Library, organised a system of free-aided libraries and reading-rooms throughout the State. In fact, the Maharaja had insisted that all libraries should be free to every one, young and old, rich and poor, of all castes and of any creed. Therefore, Dr. Borden organised reading rooms in mofussil towns and villages. He also set up a sort of picture class for imparting visual instruction to the illiterate masses. After evaluating the progress of its development, he found that the people were now taking sufficient interest in reading books. Therefore, in order to give more facilities to the people, he organised travelling libraries and established the first library school ever organised in India.

In fact, Dr. Borden had not only organised such systems but had also framed an American Scheme of ten years' programme by which the whole State was to be covered with a network of village, taluka and district town libraries with a Central Library at Baroda as a State

Library. Dr. Borden submitted this scheme to the Maharaja. Since then the American System became a notable feature in the development of libraries in the State.

After some years Dr. Borden died. He was succeeded by Mr. Newon Dutt, who continued to give support to the Maharaja for the development of this scheme.

The success of Dr. Borden's scheme encouraged the Maharaja to develop and enrich the Department of Library on a larger scale. Therefore, first of all in 1910, he himself furnished the nucleus of the Central Library by presenting his own excellent collection of 20,000 volumes, in which history, biography, and social science subjects were prominent. Then gradually the collection of books at the Central Library started increasing. By 1923, with the aid of the State, the collection of this library amounted to one lakh books. Besides this, the travelling library section had 17,958 volumes, the work of which was supervised by the Central Library. The Central Library circulated about 80,500 volumes annually in the Baroda City and 11,000 in the State through the travelling Library System. This was believed to be the largest circulation made by any library in India. Since then, its circulation continued to increase.

After that, for the better administration of the Library Department, new rules were formulated. They were based on the

principle of co-operation between the Government, the Prant Panchayat and the people. Under these rules, libraries were classed as village, town or prant libraries. The district town libraries should be situated at the chief town of each of the districts of the State; the town libraries should be situated at the taluka head-quarters or in places having more than 4,000 population, the village libraries should be situated in villages and integrating and supplementing the services of these libraries through the travelling libraries operated from the Baroda City. The grant from the department in each case was conditional upon the people raising an equal amount from amongst themselves. The scheme envisaged a hierarchy of institutions, the village libraries being supervised by town libraries, which in their turn would be looked after by the district town libraries, and these by the Department of Libraries.

After formulating its rules, the Maharaja adopted a policy of providing a library in every village where there was a school, and in towns. In the beginning he was able to establish libraries in 43 of the larger centres, and upwards of 650 village libraries. This success made him very popular. Since then the number of libraries started increasing. During the year 1940-1941, there were 1502 libraries, of which 46 were district and town libraries, 1270 were village libraries, 18 were libraries for females, 12 were children's libraries and 156 were reading rooms. These libraries served 82.6 per cent of the total population of the State.

By establishing libraries, he provided books, pamphlets, periodicals and newspapers not only for the benefit of the people living in better areas, but also in the remotest parts of his State. In this way, the Maharaja made a significant contribution in the strengthening of education through the library movement in the State. These libraries, no doubt, supplied feedbacks to the literate and educated people which in itself was a noble and useful work.

CHAPTER VI

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